INTRODUCING REASON - PG 2

VIOLENCE IN THE U.S. -- A REVERSAL OF CAUSE AND EFFECT - PG 3

RACISM -- [illegible] - PG 4

POVERTY -- THE LACK OF "DO-IT-YOURSELF" DOES IT TO ITSELF - PG 6

(10)

REASON

Reason is man's only tool of survival. Without it, he cannot stay alive. He must use it to discover what he needs to be happy and then discover how to get it. Reason demands that he not grant any claims that contradict reality. It demands that he not become a slave or a slave-master. It demands that he not be a sacrificial animal to be used by others as they please. It demands that he not sacrifice others to himself. It demands that he not compromise his values and his vision of the world. It demands that he not live his life on his knees. It demands that he not be a conformist. It demands that he not be a rebel without a cause. It demands that he not be a prisoner of his own mind. It demands that he not be a prisoner of the mind of others. It demands that he not be a prisoner of the past. It demands that he not be a prisoner of the future. It demands that he not be a prisoner of the present. It demands that he not be a prisoner of himself. It demands that he not be a prisoner of anyone or anything. It demands that he not be a prisoner of fear. It demands that he not be a prisoner of hope. It demands that he not be a prisoner of love. It demands that he not be a prisoner of hate. It demands that he not be a prisoner of anger. It demands that he not be a prisoner of joy. It demands that he not be a prisoner of sorrow. It demands that he not be a prisoner of pain. It demands that he not be a prisoner of pleasure. It demands that he not be a prisoner of anything. It demands that he not be a prisoner of nothing. It demands that he not be a prisoner of everything. It demands that he not be a prisoner of reason. It demands that he not be a prisoner of unreason. It demands that he not be a prisoner of sanity. It demands that he not be a prisoner of insanity. It demands that he not be a prisoner of life. It demands that he not be a prisoner of death. It demands that he not be a prisoner of existence. It demands that he not be a prisoner of non-existence. It demands that he not be a prisoner of being. It demands that he not be a prisoner of non-being. It demands that he not be a prisoner of consciousness. It demands that he not be a prisoner of unconsciousness. It demands that he not be a prisoner of awareness. It demands that he not be a prisoner of unawareness. It demands that he not be a prisoner of knowledge. It demands that he not be a prisoner of ignorance. It demands that he not be a prisoner of wisdom. It demands that he not be a prisoner of folly. It demands that he not be a prisoner of virtue. It demands that he not be a prisoner of vice. It demands that he not be a prisoner of good. It demands that he not be a prisoner of evil. It demands that he not be a prisoner of right. It demands that he not be a prisoner of wrong. It demands that he not be a prisoner of justice. It demands that he not be a prisoner of injustice. He must think.

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In the aftermath of the assasination of Senator Kennedy, people around the world are asking:

What is happening in America?

What is happening to America?

Why is the once greatest nation collapsing?

Why is violence becoming a way of life here?

All very good questions.

Meanwhile, though, back in the U.S., our public figures act as if they didn't hear them. Gun laws, we find them screeching, from every radio receiver, gun laws, gun laws, gun laws! Make it illegal for anyone to own a gun and enforce that law at the point of a gun. Forget that a murderer does not stop for stop signs and would not obey a gun law either. Forget that it leaves the victim unarmed, but leaves the victimizer free to operate. Forget that it makes self-protection a crime, but leaves the criminal better off than he was before. Forget that an assasin can make a gun or steal a gun or even use another type of weapon. Forget all that.

But how can someone forget such obvious facts? Watch our public officials run from assembly to meeting hall, from press conference to committee meeting; watch them run and run, but never stop to think. Watch them fill the void with pre-historic chants and slogans. That is how one forgets such obvious facts.

One expects, at the completion of one of their pleas for mutual insanity, that these public leaders will begin striking the radio microphone against a hollow log or dancing for rain. One expects this because what he is hearing are the ravings of a throwback, a savage, a witchdoctor, a caveman.

A witchdoctor is a man who reverses cause and effect, attempting to solve a problem by erasing an effect, as if the cause would magically di sappear. As if by legislating against earthquakes, he would not be buried by the first one that occured. As if by passing a law, it would rain. As if by making guns illegal, violence would dissappear. As if by the mere raising of a few hundred hands, something which exists, would cease to exist.

A cause, causes an effect, but an effect does not cause its cause. The man who outlaws earthquakes, is not protected from them. The man who outlaws famine, will starve just the same. The man who outlaws guns, will die by an illegal one.

The cause of an assasination is not the weapon, but the assasin. The assasin assasinates, not because he can buy a gun, but because of his irrationality.

Murder is illegal; to make the instrument of crime illegal is to give an implicit moral sanction to the criminal, while condemning the innocent to die, without any means of self-protection.

Just as the witchdoctor, uttering a few magical words, evades or ignores the impending eruption of the volcano he is camping on, today's witchdoctors, chanting predigested slogans and raising their arms in a magical senatorial ritual, evade the evidence of a growing trend towards irrationality in the U.S.

What critics in other countries apparently see, our leaders pluck out their eyes, in order not to see:

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When a person balks at mentioning skin color in a situation when it would be logical (to identify someone in a crowd to a bystander) because it might "offend" someone -- this is racism.

When Congress passes minimum wage laws, placing millions of unskilled Negroes out of work because their skills aren't worth the minimum wage -- this is racism.

When Negro leaders call for classes in "black history" to teach Negro students their heritage, so that they can be "proud" of it -- this is racism.

When draft laws place the burden on youth who cannot afford college, and this happens to be the majority of Negro boys -- this is racism.

When Urban Renewal programs forcibly evict decent, rent-paying Negroes from the only low cost housing they can obtain -- this is racism.

When a man refuses to deal with members of a certain race -- this is racism.

If you thought that racism was on the decline, think again. What, for instance, can the spectacle of black pressure groups camping in Washington mean? It means that they want favors -- favors consisting of laws -- racial laws that take into consideration that a man is black and pay him accordingly. This is the most horrid, ugly form racism can take -- legalized, enforced at the point of a gun by a government that is supposed to be color-blind.

How is racism ended?

Persuasion (conversation, letter writing campaigns, boycotts, advertising campaigns, and pickets that do not violate property rights).

And nothing else. Racism is a state of mind, or rather, non-mind. There is only one way to change a mind. Reason. Nothing else is moral; nothing else will work.

One final point must be made: A person has a right to be wrong. He has a right to be a racist, and as long as he does not initiate or threaten to initiate force, he is perfectly within his rights. Racism is immoral, but it is not, and should not be, illegal.

POVERTY -- the land of "do-it-yourself done it to itself

Poverty is a total lack of money or material possesions. Imagine a man who has no clothes, no wood, no food, no weapon -- he is impoverished. Now, though, he finds a cave, something to eat, and a weapon. In the strictest sense of the word, he is no longer impoverished. The next morning, he meets another man who has a cave, food, weapon, and something to wear. In a social sense, in comparison, the first man is "poor". Poverty, then,

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